

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A CANDID REPLY TO AN UNCANDID LETTER.

A friend recently put into my hand the third number of the Gospel Luminary, for 1830, edited by D. Millard and S. Clough and published at New York; in which I find a letter to a Universalist, professing to prove a judgment in a future state of existence. The letter is over the signature of D. M. the initials of one of the editors. As I am personally acquainted with Elder Millard, and know him to be a bitter enemy of Universalism, I think I shall be excused for calling up this production of some three years ago, and exposing its falsehood and perversity, especially as Elder Millard is, I hope, still living and will be at liberty to defend his offspring—if he can.

He says, in the commencement of this letter, "I shall now attempt to show that God has appointed a day of judgment in another state of existence, in which every man will be judged according to the deeds done here in the body." He also says to his 'man of straw' Universalist, "as this was the principal point contested in your sermon, you will naturally expect me to be something particular in the proof of which I may adduce," &c. What preacher of Universalism or what sermon is here alluded to I cannot say with certainty; but I know that Br. W. J. Reese once preached a sermon in Elder Millard's Meeting-house, in West Bloomfield, founded on Heb. ix, 27, to which Elder Millard had promised to reply in a discourse upon the same text. But when Br. Reese's sermon was done, Elder Millard resorted to another text, and railed against Br. Reese and the doctrine he taught, instead of replying to his arguments. This fact gives me reason to conjecture that the letter is an effort of the writer to redeem the reputation lost on that occasion.

Be this as it may, I am certain D. M. dare not meet Br. Reese openly and fairly upon this subject; and therefore I think he sets up his man of straw, sets it to preaching, speaks of the 'points' insisted upon in his sermon, and finally assumes the victory, and insinuates by various expressions that he has fairly and completely silenced and confounded Br. R. in '*propria persona*,' or some other *real* being who preaches the same doctrine, when in fact the fallen phantom is a man of his own creation! We shall now proceed to analyze Mr. Millard's doctrine and show that his attempt to prove it is an entire failure. His doctrine, as quoted above in his own words, is,

1st. *God has appointed a day of judgment.*
2d. *This day of judgment is to be in another state of existence.* 3d. *At that time every man will be judged according to the deeds done here in the body.*

If D. M. has not proved this doctrine, it is

evidently because he cannot; for, he says, "to the law and the testimony; if any man speak not according to this, it is because there is no light in him."

Let the reader distinctly notice what is to be proved, in order to sustain the above declaration. It must not only be proved that God has appointed a day of judgment, but it is equally important, yea, positively necessary for D. M. to prove that this judgment will be in *another state of existence*; for this is the point at issue. It is a plain principle both in law and logic that 'the testimony must be equivalent to the declaration, or the point to be proved is not made out or sustained. If the testimony is not to the point it must be set aside.' This is the plain law of logical argumentation, and if D. M. has not proceeded according to this law, there is no light in him on this subject, by his own showing.

We shall now proceed to examine the testimony produced by D. M. and see if he has spoken in his declaration of doctrine, according to the testimony of the Book. The first text quoted to prove his doctrine is Heb. ix, 27, "And as it is appointed unto men once to die, but after this the judgment: So Christ was offered to bear the sins of many." D. M. has omitted one very important word in quoting this text; but, mutilated as it is, it by no means sustains his position. Let the reader carefully compare this testimony with D. M.'s declaration above. The declaration says "God has appointed a day," &c. The testimony says nothing about the appointment of 'a day' of judgment. The declaration says, this judgment will be in another state of existence, &c. The text says nothing about judgment in another state of existence. Again, the declaration says, '*every man*' will be there judged according to the deeds done here in the body. The testimony says, not one word about '*every man*,' nor is one word said in the text about 'judgment according to the deeds done here in the body.' Here then I affirm there is 'no light' in D. M. on this subject; for he has not spoken in his proof as he spake in his declaration, nor is his testimony to the point according to law.

I might here dismiss this text with propriety, as I have clearly shown that it is not in point, and therefore fails entirely; but D. M. professes to give the Universalist comment upon the text before us, and I must expose his perversity. I say perversity, because I know D. M. knows that he has misrepresented the Universalist's view of the text. Addressing the Universalist he says, "You stated that the men alluded to in the text, were the Jewish high priests, and that their death was the death of the Jewish high priesthood; or the cessation of that office under the gospel."

I must here expostulate with D. M. and the opposers of Universalism generally. Why do you attack Universalists in this perverse manner? You profess to state their arguments and expositions of Scripture, fairly; but you either know or ought to know that you do not as you profess. You deceive your readers and hearers in this matter. I have just cited an instance in which D. M. a man of high pretensions to sanctity and purity, has done it. Why are you not willing that we should state our own arguments and give our own explanations of Scripture in your columns? Have you not as much room for our *real* arguments as you have for your

misrepresentations? Are you fearful that your readers will be deceived by our sophistry, as you call it? If you state the subject fairly, as you profess to do, what is the difference? If you do not state our arguments fairly, *you deceive* your readers, and if you do not deceive them by stating them yourselves, why not publish them from our hands? 'There is something rotten in' *religious* 'Denmark.' You will proclaim to your hearers—you will publish to your readers both sides of the question—but ah! you must *shape both sides yourselves*, and color *ours* to your own liking, before your hearers may hear or your readers see it! Such spiritual wickedness in high places will feel the strong rebuke of truth sooner or later, I trust.

I shall now proceed to give a brief exposition of this text, and if D. M. or any other man will show wherein I am mistaken, he shall receive my thanks. 'As certain as it is appointed unto men once to die, so certain it is that after death comes the judgment,' says D. M. Reader, mark the difference; the apostle says, "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many," &c. Our first inquiry is, who are meant by the word '*men*' in the text? Let any one read chap. 7th of this epistle and it will appear that the Jewish High Priests alone are meant. D. M. says all men are meant; but the text says nothing about *all men*; and it is certain that it is *the men* in the Greek. It is thus said chap. vii, 28, "For the law maketh *MEN* High Priests which have infirmity," &c. Did the law make *all men* High Priests? No; but it made *all the men* High Priests that were appointed to die a sacrificial death by proxy, that is 'by blood of others.' Will D. M. pretend that all men were made High Priests by the law? I pledge myself to go just as far in proving that all men are made High Priests, as any man will go in proving that all men are appointed to die in the sense of the text.

D. M. quotes Gen. iii, 19, to prove that all men are appointed to die, but it proves no such thing. It reads thus: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Not one word is here said about an *appointment* to die—not one word is said about all men—not one word is said about judgment in another state of existence. The apostle draws a comparison between the Levitical Priesthood and the Priesthood of Christ in these chapters, and then comes to their relative offerings as follows: "Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." To use D. M.'s language, 'Now only admit what a school boy would naturally infer from this passage and my point is gained.' Now, if the reader cares enough about this subject to read attentively the 7th, 8th, 9th and 10th chapters of the epistle to the Hebrews, he may certainly understand the text correctly.

D. M.'s next proof text is, Acts xvii, 30, 31, "And the times of this ignorance God winked at, but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here, as D. M. says, 'the apostle expressly declares that God will judge the world.' True; and He will judge it in *righteousness* too; but he has no where declared that he will judge the world 'in another state of existence.' This text proves nothing to the point. I believe that God does and will judge the world, but I say with the Psalmist, "Verily there is a God that judgeth in the earth," not that he will judge men in another state of existence for deeds done in this. I also allow it to be a general judgment of the world, and I will proceed to show when it was to commence. 2 Tim. iv, 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here we are expressly assured that he should judge at his appearing—evidently, his appearing to this world—and his kingdom. Jesus has a kingdom *in* this world, though *not of* this world. We are told plainly when this was to take place, Matt. xvi, 27, 28. "For the Son of man shall *come* (to this world) in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." Let this suffice. If any thing can be proved, I have shown that Jesus was to judge the world at his appearing, or coming, and his kingdom; and that he would come in his kingdom before some of those who stood by him should die.

The next text D. M. quotes is 2 Cor. v, 10, "For we must all stand before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Now I ask, what has this testimony to say about 'judgment in a future state of existence,' for deeds done in this world. Just nothing at all. Ten thousand passages of Scripture will not prove a doctrine which they say not one word about. This text proves just as much about judgment in the Moon, as it does about D. M.'s judgment in another state of existence. To stand before the judgment seat of Christ, is the same as to stand before the Son of man. Luke xxi, 36, 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' The things spoken of as coming to pass, were all to come upon that generation, so D. M. is still in thick darkness upon this matter.

The next passage quoted by D. M. is Acts xxiv, 25, "And as he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled." What, I ask again, is here said about a judgment in another state of existence? Not one word: The judgment was to come—but, was it to *come* in another state of existence? No. I challenge D. M. to prove that it was to come in any world but the one in which Felix trembled. Moreover the judgment was to *come*—Paul did not tell Felix that he must go into another state of existence to be judged. No, Paul knew better than to preach this old heathen notion. He reasoned of a judgment to come, and *about to come* as the Greek phrase imports, and this startled Felix! It was near at hand, not far away in unknown worlds.

The next testimony introduced is, 2 Pet. iii, 7, "But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment, and perdition of ungodly men." Let the reader examine this passage and see what is said in it about judgment

in another state of existence? I cannot find one word of such matter. Strange that D. M. should set out to speak according to the *law and testimony* and yet find not one word to prove his declaration. But it is because there is no light in him, on this subject. But the context of this passage shows clearly to what event it is to be applied, verse 10, "But the day of the Lord will come as a thief in the night." This is the same day that was mentioned by our Lord, Luke xxi, 35, "For as a snare shall it come on all them that dwell on the face of the whole earth." And in Matt. xxiv, our Lord compares his coming to the coming of a thief in the night; but he had definitely declared that he would come in that generation. Let D. M. show, if he can, that this judgment will be in another state of existence. I know he cannot do it by the Bible.

D. M. next quotes 2 Pet. ii, 4, in conjunction with Jude vi, "For if God spared not the angels which sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Upon these passages D. M. remarks, 'It would seem almost impossible that any person should misunderstand this plain language, relative to a future judgment.' It almost seems that D. M. is under chains of darkness, because there is no light in him, or he would not have seen a "*future*" judgment in these passages. Let the reader look for himself; not one word is said in them about 'future judgment—judgment in another state of existence,' or punishment there, for sins committed here. It must answer my present design, in reviewing D. M.'s letter, to show that the testimony he introduces *does not* prove what he adduces it to prove. I have not time, nor indeed room to give a full exposition of every passage he has brought forward. It is sufficient to show that they are not to his purpose—do not apply to his declaration according to law. Any careful and intelligent reader of the Bible will best acquaint himself with their meaning by a careful perusal of the contexts in which they are severally found, and a diligent comparison with other portions of the sacred Book. People must read their Bibles diligently or they cannot expect to understand separate and detached portions of it correctly. If the Bible is not worth reading it is not worth having or holding.

The next passage brought forward is 2 Pet. ii, 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." On this passage D. M. asks, 'Is this passage wholly without meaning in relation to the subject now under investigation?' I answer, yes; wholly; it has no relation to it whatever. You set out with an attempt to prove '*a day of judgment in another state of existence.*' Now this passage speaks of a day of judgment, and in that I believe just as it is stated in the text, but it says not one word about another state of existence; certainly, nothing about a judgment there. It is also said, verse 4, that God cast the angels that sinned down to hell, but it is not said that hell is in another state of existence, nor after death. As I have now done with all the passages you have brought forward, that speak of '*a day of judgment,*' permit me to inform the reader that the phrases, day of the Lord, day of vengeance, day of judgment, day of wrath, are equivalent and convertible expressions in the Scriptures. The least attention to the numerous instances where these expressions are found will satisfy any candid mind of the truth of this remark. Let any one examine Malachi 4th chap., particularly verse 5th, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Compare this with Rev. xiv, 7, "Fear God and give glory to him; for the

hour of his judgment is come." Elijah, the prophet, all know who read the Testament, had previously come. Matt. xi, 14.

The next text is Rev. xx, 11—15, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." I shall only remark that D. M.'s arrogant assertion 'that the above passage is not yet fulfilled' is not the voice of inspiration. He might just as well have certified and sworn that his '*declaration*' was true in the commencement, and demanded assent to it on his own authority, as to beg the question at this late period when his every '*attempt*' at proof had failed.—This passage represents that certain persons *were* judged according to their works. We have before shown that the Son of man was to *come* in the glory of his Father, in the generation then on the earth, and reward every man according to his works. To this the passage before us exactly corresponds. Let the reader give one moment's attention—compare it with Matt. xvi, 27, 28, quoted above, then carefully examine the passage itself. John saw the *dead* stand before God—he did not see them raised from the dead—they were *dead* when they stood—they were also *dead* when they were judged. To talk about a resurrection to *life* in this passage is nonsense—presumption! Suppose they were *literally dead*, how could they *stand*? What would it avail to judge a man while he was *dead*?—Not a word is said in the passage about their being brought to life. But all the difficulty is obviated in one moment by determining, by the Book itself, in what sense they were *dead*. Rev. iii, 1, "And unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art *dead*." Here is a whole congregation, nearly all of whom were *dead*, in a sense in which they might with propriety be said to *stand* before God, be judged and punished.—Let any one read the book of Revelation in its own light, and allow it to be its own interpreter, and it may be wrested from the fanatic's frantic hand and perused with understanding and profit. Let the fanatic know that there are no smokes—no lakes of fire—no weeping, wailing, and casting dust in the air in another state of existence, and he will soon be in his right mind.

The last passage referred to by D. M. in proof of his position, is Matt. xxv, 31, 46. It is only necessary to quote the first verse, in order to show that it has no application to his doctrine. "When the Son of man shall come in his glory and all his holy angels with him, then shall he sit upon the throne of his glory," &c. Our Lord had assured his disciples, in the same discourse of which this parable is a part, that he would assuredly come in that generation. Moreover, in this very parable he represents himself as coming to this world to judge people here, instead of saying that all nations should be taken into another state of existence to be judged there. There is great difference between these two doctrines; besides all this not one word is said or intimated in the whole passage about another state of existence. True, D. M. says, 'let the passage stand as it is, and we have the doctrine for which he contends as plainly

taught as language could well do it; but this assertion is manifestly false; for he stated the doctrine for which he contends in plain language, that no one could explain to mean any thing but 'a judgment in another state of existence,' without doing violence to his words. Now any man can see that not one word is said in the parable about any such false doctrine.

D. M. says, I am aware that Universalists are in the habit of calling this portion of Scripture a parable, and why? because there is no other way to resist its force. Wonderful logic! The parable of the sheep and goats then, is not a parable, according to D. M. Then it is a trial of sheep and goats, and mankind have no concern with it! Oh, prejudice! How thou canst darken the mental and moral vision of mortals! I know it is said, "These shall go away into everlasting punishment: but the righteous into life eternal." Well, what has this to do with another state of existence? Were not the Jews once promised the land of Canaan for an everlasting possession? Yes. Were they not favored with an everlasting priesthood? Yes. Did they inherit the everlasting possession, and receive the everlasting priesthood in this world? Most certainly. Well, why may not the long captivity and chastisement of the same people, suffered in this world, be called everlasting with equal propriety? It certainly may. Well then, says D. M. if the wicked receive their punishment in this world, the righteous must receive their reward here also. Very well.—"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Can men know God and his Christ in this world? Most assuredly. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life." John v, 24.

Let me ask D. M., if this language means any thing? and if it does, is it not that true believers enjoy eternal life in this world in the hope of enjoying immortal life in another state of existence? Let this passage stand as it is, then, and it as clearly teaches the doctrine of rewards and punishments in this life, as Solomon does, when he says, "Behold the righteous shall be recompensed in the earth; much more, the wicked and the sinner." Let D. M. get by this argument if he can!

I shall now be obnoxious to the following taunt—"Universalists apply every thing, all the punishments to the destruction of Jerusalem!" All I have applied to Jerusalem was so applied by the holy Spirit of Inspiration. You need not therefore rail against me for making such an application. I am not the author of it. If you rail at all about it, then, rail against the Bible itself. You are provoked at me, are you, because you cannot prove your doctrine by the Scriptures? It is not my fault—I did not make the Bible. "Honor to whom honor is due."

D. M. says, in conclusion, 'now if all these things do not prove a general judgment after death, I confess my ignorance of the meaning of language. Well, Sir, I take you at your word; for you must be grossly ignorant of the meaning of language to suppose that you have proved 'the doctrine of a general judgment after death by passages of Scripture which contain no such language. Am I uncharitable in thinking D. M. has "no light in him" on this subject, when I have shown that he has not spoken 'according to the law and the testimony?'

SAVILLION W. FULLER.

Philadelphia, Dec. 30, 1833.

CASE OF JUDAS ISCARIOT—No. 1.

MR. EDITOR—In the "Spirit of the Pilgrims" for April and May, is an article "on

the life and character of Judas." With your leave, I shall mention a few reasons, which induce me to think the statements contained in that article to be erroneous.

The writer commences thus:—"In the annals of the church or of the world, there does not exist a name which occupies a blacker place on the page of infamy, than that of Judas."

From such a beginning, we might well expect the writer intended to carry his point, if assertions and opprobrious epithets would enable him to do it. He has succeeded admirably in the work he has undertaken; and has undoubtedly convinced all who are satisfied with assertions destitute of proof. He has given a brief sketch of the character and actions of Judas, (which I need not now notice) and closes this part of his subject thus:—"And now the traitor also, is having a trial—not before the Jewish Sanhedrim, but at a different and far more impartial tribunal—the bar of his own conscience. His trial, too, issues in condemnation; and the sentence is more than he can bear.—Suddenly, away he flies, and in an agony of desperation, seeks relief by committing suicide;—and we know something of him beyond that; [these words thus italicised, in the Spirit of the Pilgrims:] we may say of him, with confidence, what the Bible warrants us to say of no other human being, that he certainly went down to the abyss of despair—to his own place."

This writer is truly to be commended for his modesty. It avails nothing that many commentators of his own faith deny that Judas committed suicide; it avails nothing that they deny that the phrase "his own place" is applied to Judas; or, in case this be its application, that they deny that it means a hell in the future world. But with as much seeming confidence as if no one had ever entertained a different opinion, he says, "*we know something*," and proceeds forthwith to pass sentence of condemnation. The following extract from an undoubted orthodox authority, I mean the learned Dr. Hammond, not only presents some arguments to show that the phrase *his own place* affords no proof of the endless damnation of Judas, but also contains a very wholesome rebuke to this writer for his self-sufficiency, and his disposition to "judge—before the time."

"Many prejudices there are against understanding this phrase of hell, as some have understood it, as the place whither Judas was to go. For, 1. That was not his *idios topos*, the proper place or assignation of Judas, but common to all other damned spirits. 2. It was not St. Luke's office [let the writer in question notice particularly:] to pass sentence on Judas, any further than by setting down the heinousness of his crime, which he had done, ver. 16—19, and was not to proceed to judge, or affirm, aught of God's secrets; such, as his going into hell. And it is St. Chrysostom's observation, on ver. 16, *behold the wisdom of St. Luke, how he doth not reproach or insult Judas; but simply sets down the matter of fact, without any descent on it; and what he adds, he discourses of the present vengeance, belong evidently to what befel him in this present world, and so excludes all enlarging to his future damnation.* 3. There is no propriety in saying of the one that he sinned to go to hell, but of the other it is most proper to say, that he was elected to such a *kleros* or portion, to go, or that he might go to it. To this accords Theophylact; he calls that *his own place*, which Matthias should obtain. So Oecumenius; it may be interpreted of Matthias, that Judas being fallen, he should have his place for his own, receiving his Bishoprick, making place and Bishoprick synonymous. So Didymus; the word *topos* among many things signifies, saith he, an order, as the place of a Bishop, or an Elder. So the ordinary gloss, *that he should go to his own place, that is, the apostolical lot,*

making place and lot all one; just as I have interpreted it." Hammond Annot. in Acts i, 25.

Since I have commenced, I will quote one or two more authorities. Gilpin, an approved Commentator among the orthodox, says:—"The words, *that he might go to his own place*, have occasioned some difficulty. Many interpreters refer them to Judas, who was to go to the punishment he deserved. I rather, with other interpreters, refer them to the new-elected apostle; who was to take the place assigned him." Gilpin, *Expos. in loc.*

Dr. Adam Clarke, a staunch advocate of the doctrine of endless misery, and the great apostle of Methodism says: "should the 25th verse be urged against this possibility (of the salvation of Judas,) because it is there said that Judas fell from his ministry and apostleship, *that he might go to his own place*, and that this place is hell; I answer, 1. It remains to be proved that this place means hell, and 2. It is not clear that the words are spoken of Judas at all; but of Matthias; *his own place* meaning that vacancy in the apostolate, to which he was then elected." Clarke, *Com. in loc.*

Notwithstanding the writer arrogantly says, *we know something of him beyond death*; yet he will do well to recollect that it remains to be proved, as Dr. Clarke says, that the words he quotes were spoken of Judas, or if they were, that they mean hell in the future life. This is the proof text alledged in support of the unqualified assertion that Judas "*certainly* went down to the abyss of despair." To how much consideration it is entitled, let the reader judge.

At a future time, I purpose to make a few more remarks on the article in question.—*Trumpet and Magazine.*

And were by nature children of wrath even as others. Eph. ii. 3.

'This text is often quoted to prove total depravity. I am confident that this is a wrong construction and is wresting the scriptures. The apostle says they were children of wrath even as others. Now how are others children of wrath? A man is characteristically said to be a child of the devil. What is meant, is, that he is a servant of the devil. I do not mean to uphold the idea of an almost omnipotent adversary to men, but that he is a servant to his lusts, or some adversary to his happiness. A child of wrath may, imply that a person once had a wrathful disposition. This St. Paul knew by bitter experience. He was once full of wrath and bitterness. It was a natural consequence that as the rulers among the Jews opposed the Savior and the promulgation of the humbling doctrine of salvation by grace, that men should naturally feel opposed, and they might be said with propriety to be by nature opposed to Christ. If men are by nature totally depraved, then in order to enter the kingdom of heaven, they would not need to be converted and become as little children, for they are already so: that is depraved. Total depravity, as I understand it, may be illustrated in this manner—you fill a glass with pure water, then put a grain of arsenic into it and it becomes totally poisoned. By this we are not to understand that the water itself is poison but that it is poisoned. All that is necessary to fit the water for use is to extract the poison. So with man—he by sin has become depraved in every part. All that is necessary to fit man for the felicity he is destined to, is, to cleanse him from his sins. This the Lamb of God came to do, and may we not rely with confidence that he will accomplish the purpose for which he was sent.'—*Inquirer.*

A deaf and dumb pupil of Abbi Sicard on being asked what he understood by the word gratitude, wrote immediately, 'Gratitude is the memory of the heart.'—T. BROWN.

Original.

CONTRASTED SCENES—No. 2.

BY MISS J. H. KINNEY.

"It is a sickening task to look abroad
This dark and evil world—high hearts must bleed
Beneath the torture—generous feelings turn
To anguish 'neath the infliction of the vile,
And the proud power of thought become a curse
Amid the meshes of men's villanies.
Thus has it ever been, and heaven's high name
Must bear the dark reflection of man's deeds,
For with its holiness he covereth them."

Fairfield.

"But there's a sound—a still small voice
That comes when the storm is past;
It bids the sufferer's heart rejoice
In the haven of peace at last."

Mrs. Ware.

* * * * "But it is the celebrated Mr. H. from the Isle of Ceylon, that is to preach to night. You may never have another opportunity of hearing him. And besides, the evening you see is delightful, and our Organ, which was only put up last week, is said to be the very best in the state." "Well, then, I will accompany you," replied I. We soon found ourselves seated in one of the richly cushioned slips of the most spacious church in the city of —. Rumor had spoken highly of the talents of the Missionary, and the consequence was that an unusually large congregation was collected together; for there are many people in populous towns who seem to spend their whole time in running after new, and wonderful things. They will stalk into the Pit of a Theatre one evening, and up the aisle of a Church the next, with no other apparent object than the gratification of vague curiosity, or as an opportunity of indulging a spleen propensity for ridiculing every thing that does not coincide with their own idle notions of right and wrong. Many of this class were present on the evening referred to, probably attracted by an unusual distribution of notices.

The Missionary remained for a long time silent in thoughtful meditation, and all was still except a low murmur in the slip immediately forward of ours. The sounds were at first scarcely audible, but soon increased so much that my nearness to the persons enabled me to distinguish clearly, every word: "Well, I wish he would commence," exclaimed one of them, whose head seemed literally bowed down with a profusion of sandy hair; "but a fig for your guessing; he'll never preach in that style." "Trust me, but he will, though," replied the other. "I tell you what Fred, I have tracked them too often to be mistaken. A ticket to Fanny Kemble's benefit if he don't set up souls at vendue, and dispose of them to the highest bidder. O, you will see the admirable consistencies of Christianity. He'll paint you the character of the arch imposter, but when we get home I'll just read you a chapter of honest Tom, that you may see the difference between a hypocrite and true man." I was exceedingly shocked at this infidel speech, but was happily relieved by the choir's striking up that delightful and animating piece entitled "The voice of free grace," in order to fill up the tedious moments of listless expectation. O music! blissful, unrivalled church music! how dost thou steal into the sinking heart, and dispel with thy soothing influence the mist of gloom and darkness which care and anxiety may have gathered there. How dost thou awaken the spirit to the joys of holy communion with its Creator and prepare it to relish the manna which cometh from above, even the words of peace and salvation.

The last sounds of the hymn were still trembling in the lofty pipes of the Organ, when the missionary arose. He was a tall pale-looking, middle aged man, dressed in the extreme of fashion. His features were of the rigidly dignified cast, and his eye had the expression, which be-

speaks the consciousness of occupying an honorable station among the children of men. His white handkerchief was laid with a careful carelessness beside a full length manuscript, and a pair of gold-rimmed spectacles leisurely raised to their place of destination, as if to enable the wearer to discover the number and quality of his audience, after which he gave forth in a low but solemn voice, the following words for his text, "Go ye into all the world and preach the Gospel to every creature." We were soon informed that the above words were expressly intended for the noble philanthropists who are toiling at the present day in all the world, (i. e. the Indies and Sandwich Islands,) for the salvation of perishing heathen. He drew a melting picture of the hardships endured by those holy servants of the cross, who had left friends and country to wrest from the fury of eternal vengeance the miserable sons and daughters of Idolatry.— This was a theme upon which the soul of the missionary seemed delighted to dwell, and long and earnestly did he plead with his hearers for the means of extending his benevolent plans.— "O ye rich ones," he exclaimed, placing himself in a supplicating posture, "Ye rich ones who revel in luxurious indulgence, will ye not open your purses to the Almighty? Ye young gentlemen and ladies whose habiliments bespeak the possession of lavish thousands, why fling ye not your idle ornaments into the Lord's treasury? Why place ye not a part of your abundance into hands that will employ it in the holy work of redemption? And ye laboring men and servant women, can ye not spare a moiety of your weekly wages? Can ye not even afford to do without some of the common necessities of life, that ye may change the destiny of dying sinners? O think of it! Daily, aye momentarily, are they falling into the lake that burneth with fire and brimstone. Daily are thousands departing to the land of spirits without knowledge and without hope, exposed to a never ceasing shower of vindictive wrath. Think of it, Oh, think of it! This moment, yea this very instant, *six hundred souls* are entering the confines of that region where reigneth the blackness of darkness forever!" A groan of anguish burst from many lips at the conclusion of this dreadful annunciation, but the young Infidel turned to his companion with a smile of ineffable contempt.

"How in nature did you find your way to me Ellery?" asked one of the persons whom I had overheard in conversation the evening before at the missionary meeting. "How? Why I have traced you as I would a star on a misty evening, by the beautiful halo that surrounded you," pointing to his illuminating locks. "But I find you are nothing but a will-o-the-wisp at last, for you have led me into a — a —. What do you call this place, Fred?" "Hist, don't speak so loud," returned the first speaker, "it is not a very popular name that I am going to mention. This is a Universalist Church." "A Universalist —" continued the other, musing, "are its members ranked among the deluded Nazarenes—are they Christians?" "I believe so," returned the other, "but I suppose we shall know soon of one of their famed advocates.— They told me he was an able man. I have heard that they contend for people's going *en masse* —" "See! see!" interrupted his companion, "what is that in the pulpit? can't be the Priest, and yet I see no other. Poh, poh, boy, he's a mere baby. Hope you don't calculate to stay for his infantine prattle. I'll engage to repeat you every word of his sermon out of Webster's spelling book. Come, let us go." "Wait a little while," answered the other drowsily, "till I get through with this nap."

Disagreeable as it was for me to hear the ill-timed witticisms of these thoughtless young men, there was no avoiding it; for it singularly hap-

pened that they were a second time the occupants of an adjoining pew. Their conversation was soon broken off, however, by the minister's commencing service. He did indeed appear to be young, very young, and his voice trembled with embarrassment, while reading the first few lines of a short hymn.

The church in which we had assembled was a commodious but humble one. No splendid lamps were suspended from the walls to gratify the gaze of fastidious pride, no cushioned crickets were placed on the uncovered seats to invite the arm of reclining indolence. No speaking Organ was to be seen there, and the gallery was apparently deserted of singers. Only a few scattering voices were heard in various directions striking one after another into the ancient but ever agreeable tune of Old Hundred. Slowly and sweetly arose the first faint measures of the hymn, like the gentle murmurs of the wind when it steals through the leafy windings of some reedy recess. But the sounds gradually increased as each heart kindled with the animating theme of a Savior's never failing love, till the last impressive words—

"Had we a thousand lives to give,
A thousand lives should all be thine,"

echoed along the vaulted roof in one long and rapturous swell bearing to heaven the united orisons of many adoring spirits.

The minister did not as is customary select a motto for his discourse, but read and commented upon the whole of that beautiful chapter in John, where the Savior exhorts his disciples to cleave alone to him in confidence and hope, and soothes their troubled hearts with the promise of the Comforter, who should unfold all things to their understandings and abide with them forever.— He dwelt long upon the glorious perfections of Deity, as revealed in his immutable word and exemplified in the character of that dearly beloved Son whom a love and pity for the straying family of man had induced him send forth as a lamb to the sacrifice, that they might return back in safety from the wilderness of sin and error, to the peaceable fold of the true shepherd.

Eloquently did he appeal to the reason and affections of each individual, to establish in their bosoms the claims of unceasing love and gratitude to their indulgent Benefactor. "O, come," cried he, in a voice that told how deeply he prized their welfare, "ye who still linger in the shades of ignorance and unbelief—come, and let us reason together." Come and learn that ye have a Father in heaven to whom every name of you is dear. A Father who, though he abhors sin and will never fail to punish the transgressor, is nevertheless his Father, his friend, and loves him even when dead in sin. Learn that you have a Savior who lived a life of aggravated poverty, and died a death of torture and ignominy to ensure your obedience and happiness. And can ye deny them? Will ye madly thrust aside the hand that would lead you to virtue and peace? Will ye return evil for good? O, in your senses, I know that ye cannot. Human nature is not totally depraved. A man will not spurn from him one whom he *knows* to be his best friend. He cannot trample on the being whose love and tenderness he is *convinced* outlives all time and injury. Then *know* the Lord and ye shall love him, and keep his commandments. For to know him is to *love* him, and if ye love him, so also shall you love your brother, and in this do you fulfil all he requires. O, then let me repeat to you the words of our blessed Redeemer, "let not your hearts be troubled." You have a friend, a Father, who, though often forgotten, can never forget. A friend whom gold cannot buy, adversity cannot turn, a friend whose love is changeless as truth, as boundless as eternity.

"Have I been dreaming, Fred?" exclaimed the young Infidel to his friend: "I would to

heaven I could persuade myself that you fellow has been telling us a falsehood, for the thought that there is a possibility of its being otherwise, makes me feel strangely, *strangely*. Can it be that there is a God, and *such* a God? A Savior and *such* a Savior? If so, I am the most sinful, ungrateful wretch in existence. Had he said, as the Missionary did, that retaliating revenge was the chief attributes of Deity, I could have smiled in derision—but *love* for *ingratitude*—Oh, bitterness—

I now turned toward the speaker—his face was pale and livid, and his lips quivered with emotion. "Come, come," whispered his companion, taking him by the hand, "this is childish, Ellery. Come, we will go, and you will soon get over this whimsical agitation." "I wish I could," returned he, muttering as he went, "*Love* for *ingratitude*—I wish I could forget that—"

Sheshequin, Pa.

MESSENGER & UNIVERSALIST.

SATURDAY, JANUARY 18, 1834.

The Lecture in the Orchard-St. Church,

Designed for last Sabbath evening, was postponed in consequence of the storm, and will be given to-morrow evening, 19th inst. commencing at 7 o'clock precisely. Subject, *Psa. ix, 17, "The wicked shall be turned into hell, and all the nations that forget God."* Preacher, Mr. Sawyer.

LOMBARD ST. CHURCH.

A Sunday School has been commenced in the Lombard st. Universalist Church. As one item of our plan, we purpose issuing monthly Cards for the instruction of the children. The following is a copy of the first:

Dear children, as lightly you tread
The rose-scattered pathway of youth,
Remember that o'er you is spread,
The banner of mercy and truth:
Remember, dear children, that He
Who liveth and reigneth above,
Forever your Guardian will be—
For God our Creator is Love!

Forget not that kindness and care,
All parts of creation embrace;
That you will especially share,
As children, the gifts of His grace.
To Him let thanksgiving ascend—
For blessings unlimited prove,
That He is our Father and Friend,
That God our Preserver is Love!

His love He revealed in His Son,
Who blessed little children like you;
Then praise Him for all He has done,
And all he has promised to do.
In feeling, in deed, and in word,
Be ruled by the quickening dove;
And always rejoice in the Lord,
That God our Redeemer is Love!

A. C. T.

WHAT IS ESSENTIAL?

There has been, and still is, much said in Christendom, about cardinal, fundamental, and essential points, &c. The object of this article is, simply, to ascertain whether there be *any thing* essential to the endless happiness of man—and if there be, what it is. By things *ESSENTIAL*, I mean things *absolutely necessary*.

I do not institute this inquiry designing, as some might suppose, to ascertain *how little* we must do in order to attain eternal felicity—for I humbly conceive that the immortal destiny of our race is not suspended on uncertainties. We have something more substantial for our hopes to rest upon, than

merely the caprices of the human will, or the contingent exercise of an undefined and undefinable agency. "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

I may as well inform the reader, ere I proceed farther, that in the investigation of the subject some repetition will be found necessary.

1. The large and respectable denomination of Baptists strongly urge *Baptism by immersion*, as a christian ordinance. They consider this the only true door into the church militant. *Sprinkling* will not answer. No man can become a member of their communion unless he be baptized by immersion.

I shall not now call in question the views of our Baptist brethren in relation to this matter. The question simply is, whether they consider baptism by immersion *essential*, that is, absolutely necessary, to salvation? If the answer be affirmative, then their views shut the gates of heaven on the Presbyterians, Methodists, Episcopalians, Quakers, Universalists, &c. &c. If the answer be negative, Baptists cannot believe baptism by immersion *essential* to salvation.

2. The dominant sects in christendom very strongly urge the celebration of the *outward Eucharist*. Do they hold that participation in this rite is *essential* to salvation? If they do, they must exclude from the joys of heaven all infants, Nothingarians, Quakers, a large majority of the Universalists, all the Mahomedans, Pagans &c. &c. For these they cannot allow the possibility of salvation. But they prefer the other alternative—that is, they do not hold that participation in the Eucharist is *essential* to salvation.

3. The doctrine of the *Trinity* is considered a cardinal point of theology, by a majority of christians. Do they hold that belief of this doctrine is *essential*, that is, absolutely necessary to salvation? They do not—notwithstanding the doctrine holds a prominent station in all their creeds; it is preached, in one shape or another, in all their sermons; it is acknowledged in all their prayers, in many of their hymns, and in all their benedictions and doxologies. They allow that Unitarians, Arians, Sabellians, Socinians, &c. *may be saved*, notwithstanding their disbelief of the Trinity; and in thus allowing, they deny that a belief in this doctrine is *essential* to salvation.

4. *Vicarious Atonement* is generally considered a fundamental article of christian theology. Is an acknowledgment of the truth of this doctrine *essential* to salvation? If it be, then all the Unitarians, as a distinct sect, nineteen-twentieths of the Universalists, three-fourths of the Quakers, all the Jews, all the Mahomedans, Pagans, &c. must *inevitably* be damned. Who is willing to allow this conclusion? Yet it must be allowed,—or it must be denied that a belief in vicarious atonement is *essential* to salvation. The latter alternative will be preferred by every sensible man, of whatever sect.

5. The existence of a personal *Devil* is much dwelt upon by many christian denominations.—Themselves being judges, an acknowledgement of this item of doctrine is not *essential* to salvation—for they allow that many who wholly reject this doctrine as a fable, will be saved.

6. The doctrine of *endless misery* is deemed one of the fundamentals of christian faith, by a majority of christians. There are few, however, who will say, in so many words, that none but those who believe this doctrine can be saved. Nay, I will venture to affirm, that *not one in ten thousand* Partialists will soberly pretend, that no Universalist can be saved. It follows, that, in the judgment of *ten thousand to one* of Partialist denominations, a belief in endless misery is not *essential* to salvation.

7. The reader may now be anxious to see the following passage introduced—"There is none other name [than Jesus] under heaven given among men, whereby we must be saved." Acts iv, 12. But are we to understand that there is saving efficacy in the *name* formed of the five letters, J-e-s-u-s? If so, and if this *name* be *essential* to salvation, then *all* who lived before the birth of Jesus, and *all* since that event who have not heard the name must be eternally lost. No one will admit this conclusion—there must, therefore, be an error in the premises.

It is presumable, that by the *name* of Jesus, in the cited passage, is meant the *doctrine* of Jesus. Now, if a belief of his doctrine, as a *whole*, be *essential* to salvation, belief of the *constituent parts* of that doctrine must *also* be *essential*. Is Baptism by immersion a part of his doctrine? I have shown that this is not *essential* to salvation. The outward Eucharist—the Trinity—Vicarious Atonement—existence of a personal Devil—endless misery,—it has been shown that *neither of these* is *essential* to salvation.

What part, then, of the doctrine of Jesus, is *essential*? I most sincerely hope that some one whose talents will enable him to do justice to the subject, will answer this question. If *faith* in any part of the doctrine of Jesus, in this world, be absolutely *essential* to the happiness of the next, we wish to have that part pointed out. Let there be no shrinking from conclusions. Let us be certified, in so many words, that all who have never heard of Jesus, together with all who deny the *necessity* (so far as eternal blessedness is concerned) of *any particular faith*, will inevitably be damned.

Thus far the negative. There is a positive, which may be noticed in two points:

1. In order that mankind may be happy in this life, it is *essential* that they "mind the light," and walk in the "ways of wisdom." This is *essential*—inasmuch as no man can be happy save in obedience to the precepts of virtue and morality. It is foolishness, nay wickedness, to contend that men can be truly happy in the practice of vice. "The way of the transgressor is hard," and he who would "enjoy life and see good days," will find it absolutely necessary to "break off his sins by righteousness, and his iniquities by turning to the Lord."

2. In order that mankind may be happy in a future state, it is *essential* that they be "clothed upon, that mortality may be swallowed up of life." "This mortal must put on immortality"—death must be swallowed up in victory—and tears must be wiped from all faces. But these are things that *man* cannot do;—it is *essential* they should be done—and they will be done by our Father in heaven. He it is who alone has the power to effect these things—and it is *essential* that He should do them, ere man can enjoy the felicity of heaven. He will swallow up death in victory—He will wipe tears from all faces.

I shall close this article with a few reflections on the impropriety of making tests of fellowship of points confessedly non-essential. If Baptism by immersion be not *essential* to salvation, why should it be a bar to christian fellowship and communion? I would ask the same question in relation to partaking of the Lord's supper—to a belief in the trinity, vicarious atonement, a personal devil, and above all, the doctrine of endless misery. Why should these non-essentials be so strenuously urged, to the manifest disregard of that bond of perfectness, which is greater than faith or hope—viz. *charity*? I cannot perceive what bearing the doctrines referred to can have on christian character, nor yet how they can promote the happiness of man.

So far as *salvation* is the object of a Partialist's faith, so far such faith is *essential* to his *present* joy and peace. And in this view of the subject, I see not why he should condemn or set at nought the

Universalist who, (though he does not believe that faith in the final "restitution of all things" is *essential* to future blessedness,) enters into *present* rest, and "rejoices with joy unspeakable and full of glory," in prospect of the eventual reconciliation of all things to God. A. C. T.

CIRCUMSTANCES ALTER CASES.

It is an old adage that 'circumstances alter cases,' and we know not when we have seen it more fully verified than in the case below.

The editor of the New-York Evangelist, in his paper of the 7th ult. copied a short article from the Christian Intelligencer, setting forth that certain measures which had been in progress between the Missionary Society of the Reformed Dutch Church and the Synod's board of Missions had been completed to the satisfaction 'of all concerned,' &c. and headed with the ominous caption, '*Harmony in the Dutch Church.*' and withal, forgot to give the Intelligencer credit. Subsequently the Intelligencer took the Evangelist to task for copying the article without credit, it appearing to our Dutch friends very strange what connexion there could be between 'harmony in the Dutch Church' and 'revivals!'—The caption, however, appeared to be the most offensive. '*Harmony in the Dutch Church!*' Why that would seem to imply a former discord, and such an intimation could be little less than blasphemy! The Evangelist very promptly apologizes for omitting credit—(it was through inadvertence solely)—and frankly admits that they affixed the caption, (apparently with good intentions.) Unfortunately, however, Br. Leavitt, cannot understand why the Intelligencer should think it so very strange that he can discover a connexion between 'harmony in the church' and 'revivals.' Poor man; he little thought of the awful storm that was gathering over his devoted head, and was so soon to burst upon him in all its fury. The very next Intelligencer is out upon him in great wrath, in an article of nearly a column in length, from which we make the following extract, under the startling caption of

Unblushing Arowal and Base Insinuation.

The editor of the New-York Evangelist states, in his last paper, that the article, to which we referred in our remarks on the 14th ult. as having been published by him, was taken from the Christian Intelligencer, and he expresses his regret, that he had omitted 'through inadvertence solely,' to give us credit for it. So far, so good. He however, in the same sentence, unblushingly avows that he wrote the exceptionable caption, '*HARMONY IN THE DUTCH CHURCH,*' and the regret he feels is that he had not published the article, caption and all of course, as from the Christian Intelligencer. We object decidedly to the principle involved in this case, and on which the Editor of the Evangelist is sorry he did not act. By taking only a part of an article, as was done in this instance, and then affixing a suitable caption, almost any desirable purpose may be effected. The editor of a paper may be held up to the ridicule or the contempt of the public, or he may be represented as publishing what he had no intention of doing.

Friendly reader, thus speak the Editors of the Christian Intelligencer in view of what they deem unjust extracts from their own columns. Now just turn for one moment to the glaring specimen, (given in our last, in the article headed 'Universalists Deists,') of their own conduct, in the disjointed extracts made from Br. Moore's sermon, published in the Messenger a few weeks since. They are very sensitive on a subject which, at the most, can only result in a very slight misapprehension of their own language, and yet can deliberately wrest an opposer's language from its most plain and palpable meaning, merely to gain a momentary advantage before their own

friends, because they have not the courage or ability to meet those they affect to despise in open argument. Oh, how ought *such* men, in *such* circumstances, to blush for *such* inconsistencies! P.

DEATH OF DR. SARGEANT.

The following extract of a letter to a gentleman of Philadelphia, dated Cincinnati, O. Dec. 30, 1833, appears in a morning paper of the 10th inst.

"It is with painful feelings that I have to inform you of the sudden death of (Rev.) Dr. Thomas Sargeant, formerly of your city. He was to have preached in one of the Methodist churches in this place last evening, Dec. 29th. He had taken his text and made a few remarks, when he put his hand to his head, exclaiming, 'Something is the matter with me,' and fell into the arms of the Rev. Mr. Findley, who was sitting in the pulpit. He was immediately conveyed out of the church to the house of Mrs. Neff, and his family sent for; when, a few moments after their arrival at the house, he expired without a struggle or a groan."

Dr. Sargeant was for many years pastor of the Union Methodist Episcopal Church in Philadelphia. He was deservedly esteemed by the people of his charge. In the double capacity of a preacher and a physician, he was an eminently useful man. We sincerely sympathize with his family, and with all who are especially called to mourn his loss. It is probable that his death was caused by apoplexy.

We cannot forbear making an additional remark. If a minister of Universalism were suddenly to depart this life, under similar circumstances, there are many who would assign the retributive justice of God as the immediate cause. And perhaps a tract would be written and published in relation to the matter—setting forth the sudden death of a Universalist minister while proclaiming his damnable heresy. Christendom needeth more of the charity that thinketh no evil. A. C. T.

PLAIN DEALING.

At a recent meeting at Chatham-st. Chapel, with a view of settling a colleague of Rev. Mr. Finney, among other plain assertions, we understand Mr. F. affirmed that some of the most prominent Clergymen of the city were *spiritual cowards*!

Mr. Finney never 'minces the matter,' and if he fully believes the doctrine he preaches, we must say he is the most *consistent* preacher, withal, of any within our knowledge in the limitarian ranks. If the doctrine of endless misery is true, on Arminian grounds especially, its preachers should 'cry aloud and spare not.' They should not only hold *fourteen and twenty days*, but *three hundred and sixty five days' meetings*! They should thunder damnation in the ears of the sinner 'till he would scale the very battlements of heaven for safety!

On Calvinistic grounds the preacher of endless misery would be a little more excusable for inactivity, for the eternal ill or well being of every individual of Adam's race is fixed by an irreversible decree, 'before the foundation of the world,' and that too, 'without any foresight of faith or good works in the creature.' Indeed, for this class to be perfectly consistent, they should openly, and zealously encourage all, elect and non-elect, in the way of vice! Does the reader ask a reason for this? We answer, because, by their own showing, the elect can never *lose heaven*, or the non-elect *gain it*, by any acts of *omission* or *commission*—the greatest amount of happiness for all is the object, and as it is an acknowledged doctrine with them that the path of sin is pleasant and agreeable, and produces by far the greatest amount of happiness in this life, and that the life of the righteous here is one of trial and hardship, so it follows, of direct consequence, (to be consistent with their views,) that they should encour-

age all, elect and non-elect, in the practice of sin, as the direct, and only means in fact, of producing the greatest quantum of happiness to the whole!—This doctrine, we confess looks strange on paper, but we see not why the deductions are not legitimate.

But to the testimony of Mr. Finney in regard to the 'spiritual watchmen' of N. York. His evidence is strong, to be sure, but we cannot, for the life of us, gainsay his declarations. We are constrained to believe there are far too many '*Spiritual Cowards*' in this great city. Men of 'mammoth' reputations, who can brandish their *woolen* weapons valiantly when no apparent danger is nigh, but who will ignobly retreat on the first show of resistance. But should we be surprised? Men who are conscious of a bad cause, or of being linked with unrighteousness, or being shackled with *party* considerations, cannot enter the field with the fearlessness of him who is certified of having truth and righteousness for his aim. Our strongest hope is, that such men may speedily have a *better cause*, in which they will be blessed with *more courage in defending it*!

There were some other instances, of minor importance, as we are informed, in which Mr. Finney exhibited his usual plain dealing, at the meeting in question. On the question of the salary of his colleague, they must not restrict their clergyman too much—they must not deal out a little *bread*, and *salt*, and 3 or 4 *Beans*, and say that was a sufficient salary! No. They must support them handsomely. They might expect the anger of Deity unless the ministers of his sanctuary were sustained respectably, &c. *Fifteen Hundred Dollars*, we understand, was the lowest sum that could possibly be thought of. This, to be sure, in comparison with some salaries in this city, is a small pittance, but we will engage to furnish them with an able assistant, or indeed one that will take the whole charge of the Society, for *One Thousand Dollars*! Here is at once an important item saved. Five Hundred Dollars is no insignificant sum, in a Society's financial concerns, particularly if they are \$800 in the rear for the present year, after all dues are collected in. We advise them to think of the proposition, at least, in the present emergency. P.

LIMITARIAN COURTESY.

Br. Skinner of the Southern Pioneer and Gospel Visiter, Baltimore, states that a No. of his paper was lately returned with the following respectful and charitable address—'To the Editor of the Devil's Herald, falsely called the Gospel Visiter.' A farther exhibition of that charity which 'hopeth all things—beareth all things,' was presented on the margin of the paper, in the following:—'You will go to the place appointed for you, and I suppose you would be glad to diag me along. Please keep your nonsense in your own noddle.'

Br. Skinner adds—'Such, reader, is the spirit of many who oppose Universalism; and such are the people who style themselves the peculiar favorites of God. Were this the fruit of the Gospel, I would blush to own myself a Christian.' P.

Will Br. Drew please send me No. 8 of the third volume of the 'Preacher?'—I hope he will not find it necessary to discontinue the work. He will please consider me responsible for the usual number of copies, in case he concludes to proceed with the publication. A. C. T.

I perceive that our brethren of 'The Impartialist' have copied the remarks of 'T. F.' on the title Evangelist. Will they do me the justice to copy my reply? A. C. T.

In a small part of the edition of the Messenger of the 4th inst. page 78, article 'Lancaster, Pa,' an error occurs, which the reader is requested to notice. Column 3d of the page, line 19, should have been inserted between lines 14 and 15.

We give place to the following observations of a correspondent, because it would be very agreeable to ourselves, and we doubt not to every publisher, to have the writer's proposition fully carried out—to have the names of subscribers always accompanied with a *solid* certificate of their promptness and decision. The writer assumes that no one can render a reasonable excuse for delaying remittances. We think he misjudges in this unqualified position. There are cases, we believe, in which it may be done with propriety. At all events we have many patrons who have not been in the practice of paying at the *precise* time of subscribing, with whose conduct we are perfectly satisfied, for they have always had '*paid*' against their names within a reasonable time. And it is only those who will let the poor Printer go year after year without his just dues, who are so especially censurable. When a person's name has stood on a publisher's books for 2; 3 or 4 years without any credit opposite, it *looks bad*, unless he has explained fully to the publisher the reason of the delay, and has been particular in his communication for this purpose, *to pay postage*, if he was able. Where there is not the ability, no reasonable man will complain, if only properly certified of it.

Our correspondent will perceive that we have omitted his introductory remarks. They were not essential after the foregoing observations. P.

A frequent excuse with people on subscribing for a periodical, is, that they have not the amount that they can well spare at the time of subscribing, yet as soon as they can conveniently do it, they *intend* to forward it to the publisher. Now the query arises in my mind whether this course is *just*. I doubt it, and for this reason, that no one should so far disregard the indispensable obligations under which the publisher rests to his paper maker, and to those employed by him, as to oblige him thus to hold subscription money in *expectancy*.

Another excuse is made by some—"When neighbor A. or B. forwards the amount of subscription due from them, I can inclose mine in the same communication, and thus save *expense*." This parrying off an obligation, appears plausible, at first, but is it reasonable in any light whatever? Surely not! No subscriber can render a reasonable excuse for not forwarding the sum due, at the time of subscribing. Such persons seem to think that it is equally as beneficial to the publisher, to merely receive the *name*, place of residence, name of the post office to which he is directed to send the paper; as it is to have the amount forwarded with the above particulars.

Another excuse for non-payment at the time of subscribing, is, "perhaps, by not paying now, I may be able to obtain some other subscribers, and by this means, I shall not have to pay so much." To this excuse for procrastination, I may reply, by asking such patrons, whether their *withholding* a remittance, is the only *incentive to exertion*, in procuring other subscribers? Whether their interest for the diffusion of light and truth over the sterile wastes of darkness and error, is *graduated* by their individual *pecuniary advantage*? "Tell it not in Gath, nor publish it in the streets of Askalon!" lest such meet the reproof so richly merited, by the contrary exertions of the enemies of God's impartial grace, to extend their dreaded influence. Do such persons imagine that there can be no other means by which they can be benefitted as to the diminution of the amount of their subscription? If so, let me urge them to adopt the following plan—forward the requisite sum, at the time of subscribing—after which, make all necessary exertions to procure other subscribers, and if successful, make returns, enclosing at the same time their subscription money and relying on the

publisher to make the necessary reduction, which depend upon it he will do. A second advantage to the individual concerned, is the joy of reflecting upon his own determined honesty and the respect which will be truly cherished for him, on account of it. C. N. B.

New-York, Jan. 12, 1834.

A VIEW OF ENDLESS MISERY.

Let us select one of the most hardened, most depraved, most guilty sinners ever allowed to wear the form of man. Let us imagine him to be the most unprincipled sensualist, the most malignant, treacherous, cruel, blasphemous, blood thirsty wretch on earth—one most of all deserving the fiercest miseries of endless damnation. Let us imagine this being launched from the gallows into eternity. Let us further imagine ourselves to have been tormented all our lives by his fiendish machinations, and after enduring incalculable injuries, to have been finally murdered by his hand. Let us even imagine that from heaven God permits us to feast our eyes on the spectacle of his undying woe. Under such circumstances would it be possible for us ever to feel that he had suffered enough? Let us fix our attention upon his miserable soul. Cut off in a moment from all terrestrial connexions, hopes and pleasures, he sinks naked into the abyss of lost spirits. Never again will the pleasures of earthly sense reach him. He sees no pleasant sight, hears no delightful sound, feels no gratifying touch, tastes no delicious substance, smells no grateful odor. Every sight is now a horror, every sound a scream, every touch a sting, every taste a sickening bitter, every scent a stench. He can no longer drown his compunctions with the intoxicating draught—no more surfeit himself into stupidity. His mind unclogged of its fleshly incubus is tremblingly alive with memory of the past, and forebodings of the future. His thoughts are quick and nimble as the lightning. He realizes what he has lost of earthly and heavenly enjoyment. His strengthened memory recalls millions of incidents long forgotten. All his aggravated crimes, through like ravenous vultures around him. They hover over him in clouds. They light down upon his embittered spirit, as if to devour their prey. Not a solitary ray of comfort shines upon the blackness of his fate. Not a friend within the circuit of the Universe remains to pity him. He looks upward, and the sight of heaven maddens him. He looks downward, and grows giddy with despair. He looks around, and is amazed at the boundless waste of woe. He blasphemes his Maker, but the curse rolls back upon his soul with ten fold vengeance. He raves with frantic revenge, but it preys only on himself. He would repent, but repentance is vain. He would find some kindred spirit with whom to share his misery and howl away the age-long hours; but all flee his presence; even the demons hide at his approach. He is a perfect terror to himself. No comfort, no cessation, no mitigation, no rest can he find. He would give the world for one sweet hour of sleep. Were the solar system his, he would barter away all its planets for a single day of repose. But all is vain—not death itself, the ever willing friend of mortal sufferers, can end his torments. He groans and writhes and begs for annihilation with unavailing cries. Oh, what tremendous, what appalling misery!

We have imagined ourselves in heaven, permitted to look down and feast our eyes on the sufferings of this forlorn wretch. The question has been asked—Would it be possible for us ever to feel that he had suffered enough? Let us consider this solemn question well. Were we to gaze intently upon the scene for one hour, would not that be an hour too dreadful ever to forget? Were we to gaze continually a whole day, would not our souls sicken at the sight, and implore the favor of some far distant remove, or the drop of

an impervious veil, to relieve us from the horrid spectacle? But what if obliged to look upon it from month to month, from year to year, from century to century, from one thousand years to another; what to us would be the worth of heaven on such conditions? Its beatific raptures, its seraphic music, its ineffable glories, would they compensate this dire annoyance of the vision? Would heaven be heaven? And if spectators amid the beauties of Paradise could not witness such misery a few thousand years, how is the sufferer to endure it to all eternity? What but omnipotence can nerve up, invigorate, and sustain his ever aching ever agonizing spirit? But there are those who believe he will be continued in being through interminable ages—continued alas! only that he may be miserable!"—*Independent Messenger*.

A lecture may be expected at the Callowhill-St. Universalist church every Wednesday evening, commencing at 7 o'clock.

The request from our friend at Oysterponds is before us. We shall insert the article as he desires; though it was thought best to give the previous number first, (which we do this week, from the Trumpet, under head, '*Case of Judas, No. 1.*') that the whole might stand in connexion. The one alluded to particularly (No. 2.) will be inserted next week. They are from the pen of Br. L. R. Paige. P.

At the urgent solicitation of many, we are now putting to Press, in cheap pamphlet form, an edition of the '*Statement of Facts*,' in relation to Dr. Brownlee individually, as well as our friends of the '*Intelligencer*,' which was inserted in the Messenger week before last. We shall have them out ready for delivery in the early part of the week. They will be furnished at the *low price of One Dollar and fifty cents per hundred*. We put them thus low that they may come within the reach of all those who are disposed to distribute them, and we hope every one who feels an interest in exposing to public view the conduct of men who can make virulent and unprovoked attacks upon a numerous class of community, and then disgracefully attempt to screen themselves from examination behind their own pulpit or columns, will aid us in their circulation.—Would each of our subscribers in the city only give out 25 cents worth, it would put in circulation upwards of ten thousand. P.

MARRIED.

In Harrison, West Chester co. N. Y. on Wednesday the 8th inst. by the Rev. Mr. Carmichael, Mr. ADAM STANLEY, of N. York city, to Miss PENELOPE CARPENTER, of the former place.

NOTICE.

A meeting of the Second Universalist Society, worshipping in Orchard-street, will take place on MONDAY EVENING next, 29th inst. in the Lecture Room of the Church, at 7 o'clock. A punctual attendance of the male members of the congregation is earnestly desired by the Committee appointed at a former Society's meeting.

LEWIS SETMOOR, Chairman of Committee.
Jan. 18th, 1834.

NEW BOOKS,

And new supply of old books.

Skinner's Letters to Aikin and Lansing, noticed in Messenger a few weeks since, price 50 cts.
The Doctrine of Hell Torments Overthrown, 37½
The Danvers Discussion, 96 8vo pages, 25
Ballou's Eleven Sermons on doctrinal subjects, delivered in Philadelphia 1821 2, 37½
The Christian Visitant, a monthly publication of 12 duodecimo pages, issued at Utica, Vol. 1, in neat pamphlet binding, \$3 per dozen, 31
Balfour's Letters to Stuart, 25
Life of Murray, with appendix by T. Whittemore, 50
Life of Murray, with appendix by L. S. Everett, Marsh, Capon and Lyon publishers, 46
For sale at this office.

Danvers Discussion, Skinner's Letters, With a great variety of Universalist Books, may be obtained of A. C. T. No. 132 Chesnut-St.

PSALM CXLIV.

BY JAMES MONTGOMERY.

The Lord is gracious to forgive,
And slow to let his anger move;
The Lord is good to all that live,
And all his tender mercy prove.

Thy works, O God, thy praise proclaim;
The saints thy wondrous deeds shall sing,
Extol thy power, and to thy name
Homage for every nation bring.

Glorious in Majesty art Thou;
Thy throne forever shall endure;
Angels before thy footstool bow,
Yet dost Thou not despise the poor.

The Lord upholdeth them that fall;
He raiseth men of low degree;
O God, our health, the eyes of all,
Of all the living, wait on Thee.

Thou openest thine exhaustless store,
And rainest food on every land;
The dumb creation Thee adore
And eat their portion from thy hand.

Man, most indebted most ingrate,
Man only, is a rebel here;
Teach him to know Thee, ere too late;
Teach him to love Thee and to fear.

[The following chaste article we find in the Rural Repository, published at Hudson, N. Y. It is from the pen of a youthful female. The editor, in a previous No. of the Repository, speaking of the writer, states that she died in the month of October last, (1833,) at the early age of sixteen. She is represented, when very young, to have given indications of mind altogether beyond her years. Some interesting specimens from her pen are dated back to the age of twelve years! "We never knew (continues the editor of the Repository) a person in whom the love of knowledge seemed more strongly implanted, or who was more earnest in its pursuit. Ill health, however, constantly interrupted her studies. We do not publish her efforts with the expectation of their gaining applause, for we take them as we find them in her collection, uncopied and written so hastily that they are almost illegible; but we do it for the satisfaction of her numerous friends, and from respect to the memory of a lovely, and gifted creature, who, had she lived, would have been a bright ornament to society and literature.]

AN ALLEGORY.

It was night. Jerusalem slept as quietly amid her hills as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's light burned dimly in the recesses of his chamber.

But a darker night was abroad upon the earth. A moral darkness involved the nations in its unenlightened shadows. Reason shed a faint glimmering over the minds of men, like the cold and inefficient shining of a distant star.—The immortality of man's spiritual nature was unknown, his relations to Heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that two forms of ethereal mould hovered above the land of God's chosen people. They seemed sister angels sent to earth upon some embassy of love. The one was of majestic stature, and in the well formed limbs which her snowy drapery scarcely concealed, in her erect bearing, and steady eye, were exhibited the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward, where night appeared to have placed her darkest pavilion, while on her left, reclined her delicate companion, in form and countenance the contrast of the other, for she was drooping like the flower when unmoistened by refreshing dews, and her bright

but troubled eye, scanned the air with ardent but varying glances. Suddenly a light like the sun flashed out from the Heavens, and Faith and Hope hailed with exulting songs the ascending Star of Bethlehem.

Years rolled away and a stranger was seen in Jerusalem. He was a meek, and unassuming man, whose happiness seemed to consist in acts of benevolence to the human race.—There were deep traces of sorrow on his countenance, though none knew why he grieved, for he lived in the practice of every virtue, and was loved by all the wise and good. By and by it was rumored that the stranger worked miracles, that the blind saw, the dumb spake, and the dead leaped to life at his touch; that when he commanded, the ocean moderated its chafing tide, and the very thunders articulated, he is the Son of God. Envy assailed him with the charge of sorcery, and the voice of impious judges condemned him unto death. Slowly and thickly guarded, he ascended the hill of Calvary. A heavy cross bent him to the earth. But Faith leaned upon his arm, and Hope, dipping her pinions in his blood, mounted to the skies.—*Rural Repository.*

BOUNDLESSNESS OF THE CREATION.

From selections for the New-York Mirror.

About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity, the other teaches me that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that could we draw aside the mysterious curtain which shrouds its from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.

INDUSTRY AND ECONOMY.

Idleness is an inlet to most other vices; while, by industry, the powers of the mind are turned to good account. Usefulness of character depends much on diligence. Early to accustom children to industry, application and perseverance, is a necessary part of education. If indulged in idleness when young, application to business will afterwards be irksome. They should early be made sensible of the value of time; they should be made to understand that no economy is so essential as the economy of time; and that as by squandering pence, we are very soon deprived of pounds; so by wasting minutes, we shall not only lose hours, but days and months. We must endeavor to inspire

children with the spirit inculcated in the following precept; "Whatever thy hand findeth to do, do it with thy might."

For a young woman to have been properly instructed in the management of the family, is far more essential to her than all the elegant arts on which so much time and expense are by some bestowed. If she has been made acquainted with every particular circumstance of a servant's duty, takes an active part in family concerns, combines frugality with plenty, retrenches superfluous cost and decoration, and thus is fitted to meet adverse as well as prosperous circumstances, she will be useful and respectable in her father's family and particularly so in a married state. When domestic economy is viewed in this light, is there a woman that would disdain to rank it among her accomplishments?—or a sensible man who would not prize it in his wife.

Whatever may be our occupation in life, there is an industrious, upright, liberal and benevolent mind, an inherent dignity that will meet with esteem from all whose opinion deserves to be regarded.

And as frugality and industry are by no means necessarily connected with an avaricious disposition, the most opulent parent ought not to be ashamed to adopt, in the economical education of his children the excellent motto, "waste not, want not." Early habits of care, and early aversion and contempt of waste, are interesting lessons for children to learn. The most industrious and frugal are frequently the most liberal and benevolent. And it is upon this principle, that children should be taught not only to save, but that they are responsible for making a right use of what they save, or possess.

While encouraging children in industrious habits, let us not forget or neglect to encourage industry at their books, and to afford them opportunities of mental improvement, to qualify them rightly to enjoy the necessary intercourse with mankind.

It was a beautiful turn given by a great lady who being asked where her husband was, when he lay concealed for having been deeply concerned in a conspiracy, resolutely answered that she had hidden him. This confession caused her to be brought before the governor, who told her, that nothing but confessing where she had hidden him could save her from the torture.—"And will that do?" said she. "Yes," replied the governor; "I will pass my word for your safety on that condition." "Then," said she, "I have hid him in my heart, where you may find him." This surprising answer charmed her enemies.

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